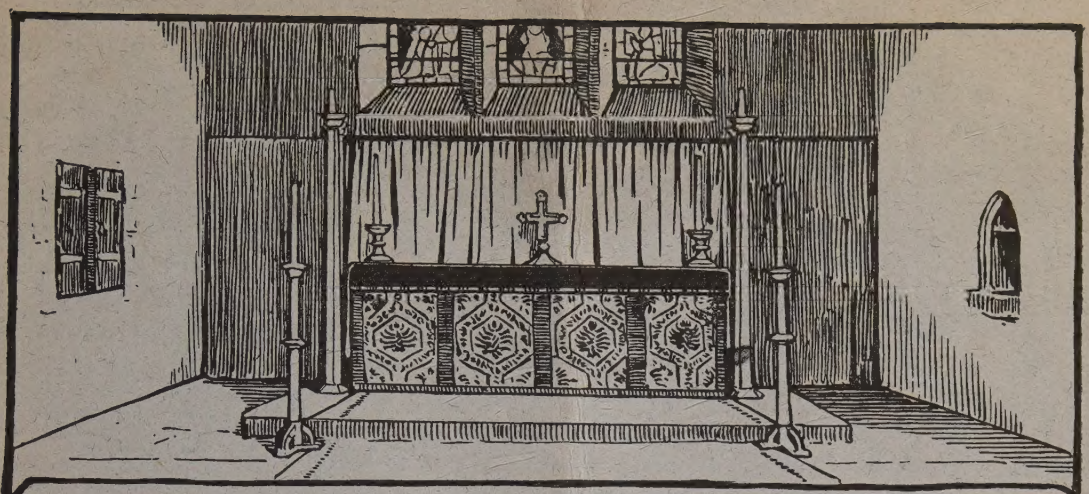

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

CONTENTS.

CHARLES GORE.	A Birmingham Priest.
THE CHURCH OF IRELAND.	An Irish Churchman.
MODERN STAINED GLASS WINDOWS.	F. E. Howard.
REUNION NOTES.	Rev. C. B. Moss.
ROME AS I KNEW HER.	A Former Member of the Church of Rome.

Spring, 1932.

Vol. 5. No. 16.

PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

Chairman:

REV. H. ADEANE BYARD, St. Mark's Lodge, Connaught Road, Reading.

General Secretary:

REV. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

Hon. Treasurer:

B. T. W. BIGGS, ESQ., Kingsley Rectory, Stoke-on-Trent.

Branch Secretaries:

BATH AND WELLS.
REV. E. T. CROZIER,
Midsomer Norton Vicarage, Nr. Bath.

DERBY.
REV. R. F. BOROUGH,
Thorpe Rectory, Ashbourne.

CHICHESTER.
REV. G. HENNIKER-GOTLEY,
Wivelsfield Vicarage,
Hayward's Heath, Sussex.

DURHAM.
REV. CANON G. C. RICHARDS, D.D.,
The College, Durham.

ELY.
A. G. G. THURLOW, Esq.,
Selwyn College, Cambridge.

GUILDFORD.
W. H. R. BLACKING, ESQ.,
Ladymead, Guildford.

LONDON.
H. MOUNT-SOMERBY, ESQ.,
32 Great Ormond Street, W.C. 1.

LIVERPOOL.
REV. J. McCULLOCH,
33 Rossett Road,
Blundellsands, Liverpool.

OXFORD.
R. G. CORNWELL, Esq.,
St. Edmund Hall.

St. ALBANS.
REV. C. W. JACKSON,
The Vicarage,
Waltham Cross, Herts.

TRURO.
REV. J. L. KEMPTHORNE,
St. Enoder Rectory,
Summercourt.

WAKEFIELD.
REV. CANON W. H. W. WILLIAMS,
Hemsworth Rectory, Pontefract.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SPRING, 1932. **Vol. 5, No. 16.**

EDITORIAL.

On January 17, 1932, Charles Gore, Bishop, entered into rest. Though others write of him elsewhere in this issue, this Editorial would be incomplete without some reference to this great Christian. "Gore," writes Bishop Palmer, "had a competent mind. It had been well educated. He never ceased to use it and thus to improve it. But that was not his great gift. His one great gift was the intensity of his religious earnestness. His religion was not something in which he was interested. It was his life." Now this intense religious life had its spiritual home in the Church of England. Whatever her failings may be, the Church of England has thus been proved again to be able to satisfy the deep demands of the devotion of a great prophet and saint.

It was because Bishop Gore so firmly believed the Catholic Faith as taught by the Church of England that he found her Catholicity too in the Prayer-book order of worship. In recent years he has made no secret of his apprehensions of certain developments both in doctrine and worship that he saw in some Anglo-Catholic quarters. His little book *The Anglo-Catholic Movement of To-day*, for example, published in 1925, contains an earnest appeal for doctrinal and liturgical purity. The things he asked his friends to give up in Church worship are the unreasonable and unauthorized usages that we of the Anglican Society have ever set our face against.

Indeed Bishop Gore had for long associated himself with our point of view in liturgical matters, and from 1912 till his death, he was President of the Alcuin Club. At the formation, too, of the Anglican Society he expressed his sympathy and good wishes to us in a letter to the Chairman.

With the approaching Centenary of the Oxford Movement, pleas for Peace and appeals for Unity amongst Anglo-Catholics are continually appearing. This may be a welcome sign, though it seems to prove that there is a growing realization that all is not well with the party. We fear that unless the underlying causes of disunity are removed little good can be gained by these pleas, and we are certain that one of the chief causes of disunity is our fundamental disagreement over the true nature of the Oxford Movement. Was it a revival of our inherent Catholicism or was it a delayed counter-Reformation? Are we aiming at English Catholicism or Romanism? We have suspicions that these pleas may be used primarily against us. Let *us* (they seem to imply) for the sake of peace drop our demands for doctrinal purity and for the "English Use." If, for example, we all accepted the "Western Use," a great step would have been gained towards peace and unity among Anglo-Catholics. Yes, but we would ask—what about the rest of the Church of England? Why are these pleas addressed only to "Catholics"? Are not all Churchmen Catholics because they are members of a Catholic Church?

We print in this issue a description of the Roman Church by one who was formerly a member of it. It is valuable for us to hear about Rome from such a point of view. Needless to say most of the characteristics described are the inevitable outcome of her claims to be the only Catholic Church of Christ. We must counter Rome by effectively repudiating her claims, not by raising irrelevant charges of lack of charity. Moreover, it is as well for us Anglicans to examine ourselves in this connection. The relations of the Anglican Church to non-conformist bodies have before now been compared with those of the Roman Church to the Anglican Church. How far could similar charges to these be brought against us by the non-conformists?

With the approach of Holy Week we are again reminded by the notices of special services in the religious press that Anglo-Catholics still largely turn to Rome for guidance. For many churches advertise Holy Week Services that are incompatible with the Church's liturgical scheme. Yet nowhere do we consider that the simplification which took place at the Reformation was more justified than here. The Ante-Communion is surely more in keeping

with the true spirit of Good Friday and Easter Eve than the entirely unauthorized Mass of the Pre-sanctified. And the quietness and austerity that mark so well the time between the Crucifixion and the Resurrection is destroyed by the Mediaeval Easter Ceremonies. Then again the sudden joy of the Early Easter morning Resurrection is lost if the first Mass of Easter has been anticipated a whole day, and a first Evensong sung.

THE PRESIDENT'S NOTES.

The whole Church and, in a sense, the Anglican Society in particular, has sustained an irreparable loss in the death of Bishop Gore.

Throughout the whole of his long life he had laboured fearlessly for what—as he would have put it—he was profoundly convinced to be the truth. Perhaps the most obvious and inspiring characteristic of all he said or wrote was the courageous sincerity that so clearly lay behind it. With shams and half-truths he would have nothing to do.

His views had latterly been left behind by many who once acknowledged him their leader, and he made no secret of his distrust of many of the more modern aspects of "Anglo-Catholic" thought and practice.

We of the Anglican Society may well go back again and again to Bishop Gore and learn afresh from him the lessons of love and loyalty that he will never cease to teach those in whose hearts and minds his memory remains green. May he rest in peace.

———

Plans are now being made under the leadership of Bishop Oldham for a considerable extension of the Society's work in America.

A Meeting is to be held at New York on April 5th.

It would be a great help if any member of the Society having friends in America interested in our work would send their names and addresses to the Rev. C. E. Hill, Ch. Ch. Rectory, Ballston Spa, New York.

———

Particulars of the Meetings to be held at Chester on May 24th will be found below. I wish here to express our appreciation of the kindness of the Dean in allowing us to hold the services in the Cathedral, and in much other help very kindly given. Neither he nor Canon Southam has spared any effort to ensure the success of the meeting. It only remains for every member for whom it is at all possible, to be present and to bring an interested friend with him.

Programme of Chester Meeting.

TUESDAY, May 24th.

4.15 p.m., Evensong in the Cathedral.*

5.30 p.m. Meeting in the Refectory.
"What does the Anglican Society stand for?"

8.0 p.m. Meeting in the Refectory.
"Art in Worship."

WEDNESDAY, May 25th.

8.45 a.m., Holy Eucharist (Sung) in the Cathedral.

* Tea will be provided (6d.) after this Service for those who apply to the Hon. General Secretary, before May 17th.

H. ADEANE BYARD.

CHARLES GORE.

This short and quite unworthy attempt at an appreciation is written by one who first came under the spell of Charles Gore's personality some twenty-five years ago, and who very soon came to regard him as one of the greatest men of his generation, and certainly as the most outstanding personality of the English Church. Gore is great from every point of view. As a leader of religious thought he stands high above all others of his day, and his influence—not only in the Anglican Communion, but in other religious bodies; not only in this country, but all over the Christianized world—is incalculable in its breadth and depth. Both as Teacher and Prophet no man has made so profound an impression upon the religious and spiritual life of the present generation, and of that which preceded it. Whether as prophet of the Lord, as teacher of spiritual truths, as scholar or theologian, there has been none like him since the days of Liddon and Westcott—or, looking in another direction, of Kingsley and Maurice. As future generations come to pore over the history of our Church and of the religious and spiritual life of the people of our time, they will know, as probably we cannot know now, how high a place Charles Gore fills there, how profound was his wisdom, how remarkable his character, and how far reaching his influence.

As an illustration of the kind of impress he made upon us when he was bishop of this diocese of Birmingham, the writer calls to mind the Convention held at the

Town Hall in preparation for the great Diocesan Mission of 1909. To this Convention came as speakers many of the greatest leaders, preachers, and teachers of the Church in this country. And wonderful addresses they gave too. Yet deeply impressive, inspiring, or learned as they were, for many of us the Bishop's summing up of the subject for each session was the most impressively memorable part of that Convention.

As bishop he was indeed our true Father-in-God, true shepherd of the sheep. We loved and feared him; loved him with that love which his magnetic personality drew out of us, and because of his manifest goodness and unfailing kindness; feared him with that salutary fear which is true reverence and respect, and which his profound wisdom, natural dignity, and innate sense of justice always evoked. However hard his judgement might seem to be at the time, we knew instinctively that he was right. He knew his own mind, and spoke with authority; and of whatever "school of thought" we were, clergy or laity, we recognised this. He was fair and just to all; there was never the slightest trace of favouritism. Those of us who were of his own "school of thought," and who perhaps persuaded ourselves that this gave licence to embark upon ceremonial forms and practices which were beyond the just limits allowed by the Church of England, very quickly and sharply were reminded of our mistake. Yet all could go to him and find a ready listener; he was always available to all, and the humblest and the least were listened to, and given the fullest consideration and sympathy. Albeit confessed that he had little use for "the man with a grievance."

Probably as well by temperament as for other spiritual and intellectual reasons he was essentially an Anglican. Certain it is that the Church of England never had a more loyal son; and though he was actually—sometimes almost to a point of exasperation—aware of many weaknesses and imperfections he believed unwaveringly in her position as a true part of the Holy Catholic Church, and he believed equally firmly in her divinely appointed mission to the world. Nevertheless he was not in any sense the narrow "Nationalist" Churchman, and his ardent labours in the cause of re-union with the Orthodox Church of the East, with the Roman Communion, and with the Old Catholics, as well as with other Christian Churches, bear eloquent witness to this—and, indeed, are even now bearing fruit. His relations with Nonconformists were, so far as the writer recollects, always of the happiest, and certainly they respected and admired him, even when he seemed to be most uncompromising on matters which were to him sacred principles.

Space will not permit sufficient mention of his great achievements. To have ruled three dioceses would to many seem enough for a life's work; but this, we know, is but one part of the story. One thinks of the founding of the Christian Social Union with Westcott and Scott Holland, and his own heroic mission in the fearless and uncompromising proclaiming of the social implications of the Gospel; the almost super-human efforts which resulted in the formation of the new diocese of Birmingham, in which efforts personal self-sacrifice played so large a part; his writings, known far and wide throughout English-speaking Christendom, and indeed in a wider field,—standard works of reference for many a day to come; while it may well be that the founding of that great Religious Community which "has flourished so remarkably and served the Church so mightily," will stand as one of the most impressive monuments to his memory.

But far beyond and above all his wonderful achievements and his great gifts there stands supreme the actual character of the man. As Bishop Hamilton Baynes said at the Memorial Service in Birmingham Cathedral, "We have lost a great scholar, a great theologian, a great leader, a great administrator; but above all, a great saint." One could not know him even slightly, and not be aware of this; for he carried with him the atmosphere of the Saints, as of one who indeed lived consciously in the presence of God. And the great attraction of his saintliness was to be found—where indeed it is always to be found in the lives of God's saints—in his wonderful humility. He was great because he was so humble.

So he passes on; and with him passes a period of the life and history of the Church. Every period of history is marked and known by its few great outstanding figures; and in that which now passes there is none greater than Charles Gore. But though he passes, and that period upon which he has made so great an impress, the results of his labours will extend far on into the years to come, and the magnetic force of his saintly character will be felt long after this present generation has passed away.

A Birmingham Priest.

THE CHURCH OF IRELAND.

Nineteen hundred and thirty two is commonly agreed to be the fifteen hundredth anniversary of the coming of Saint Patrick to Ireland—I say 'commonly agreed,' because it has recently been suggested that the true date of our Founder and Patron Saint is A.D. 180.

The first six hundred years of our ecclesiastical existence would seem to the orderly mind of an Englishman, *mad, missionary and monastic.* We had no dioceses. The chief ecclesiastical authority was the Abbot, who was generally in priests' orders, but sometimes was a layman—when he was called a " coarb." His authority seems to have varied according to the power of the tribe to which his monastery belonged. Most monasteries contained Bishops whose sole reason for existence was the perpetuation of the Apostolic Succession ; as bishops they had no authority whatever, a fact which goes a long way to disprove the Presbyterian contention that a bishop is only a monarchical presbyter.

The monasteries consisted of stone beehive-shaped huts clustered round a wooden church. Two and sometimes three strong stone walls, roughly circular in plan, surrounded these. Apparently later and probably for protection from Danish hordes a slender lofty " round-tower " of stone was added. The plan of Armagh cathedral-yard and city preserves the general outlines of what must have been the chief of these monasteries. An almost perfect specimen recently excavated is at Nendrum, not far from Belfast.

Simple as were these monasteries outwardly, inwardly they resembled the queen's daughter, as anyone who has studied the Book of Kells in Trinity College Library or the exquisite metal craftsmanship in the National Museum will testify.

They were, moreover, asylums for the scholars of all Europe during the Dark Ages, who fled to Ireland's shores for peace and quiet. And from them came the men who spread the Faith in pagan England and Europe. Ireland and Rome were the two centres of vital Christianity, sending missionaries in all directions. That the Roman and not the Irish Church prevailed was because Rome came armed with the Diocesan System, while the Irish had only the monastic form of government.

The Irish missionaries have bequeathed only three legacies to Christendom, the square-ended chancel, education and auricular confession, though this last is usually hushed up in the modern Church of Ireland.*

During the Dark Ages education was kept alive in Ireland and carried thence to the continent by Irish missionaries.

With the coming of the Danes the ancient Church of Ireland, eccentric, ascetic and peaceful, fell into decay, from which it was partly rescued by the Anglo-Normans. But with these last came politics, which to the present day have not ceased to play havoc with our Church.

During the Middle Ages those monasteries which had not been destroyed by the Danes were thoroughly Anglicized, and access to them was forbidden to the native Irish ; the diocesan system was introduced and was ruled from Westminster and Rome.

The Reformation Settlement was therefore willingly accepted by the higher clergy. But an English prayer-book had little attraction for the native laity who were familiar only with Gaelic and Latin.

In the seventeenth century England did something to repair the wrong she had done by sending us such great and single-hearted churchmen as Bedell, Bishop of Kilmore, Jeremy Taylor, Bishop of Down, and Bramhall, Archbishop of Armagh.

The eighteenth century is characterized by pluralism, episcopal absenteeism and squirearchical domination—caricatures of the condition of the Church of England.

But in the nineteenth century the two tides of the Evangelical Revival and the Oxford Movement infused a new vigour into every sphere of Church life. Even one of the bishops, the great John Gregg of Cork, awoke to the Church's responsibility to the Nation, and himself preached in Irish to thronged congregations of Roman Catholics. If all the clergy had even then followed his lead we should now be the dominant if not the only Church in Ireland.

In 1869 came our greatest good fortune, Disestablishment and Disendowment. Irish Churchmen were then forced to set their house in order and to pay for its upkeep, with the result that the Church of Ireland is now a strong self-conscious community. In this England may envy us.

" Rectors " (as titheless incumbents in Ireland are almost invariably called), are appointed by a board consisting of three

* An excellent account of it can be found in the last two numbers of the *Green Quarterly* for 1927.

parochial and three diocesan nominators, with the Bishop as chairman. Bishops are elected by a two-thirds vote of the Diocesan Synod ; failing that,—and it generally does fail—they are appointed by the Bench of Bishops.

Church Government is extremely democratic in theory. The affairs of the parish are in the hands of the Rector and a Select Vestry of twelve, which is appointed once a year by the whole parish. Whether the Rector or the Vestry rules the parish is not a legal but a personal question.

The Diocesan Synods contain a proportion of two laymen to one clergyman. The same is true of the General Synod, which meets in the Synod Hall in Dublin. Since the Irish Church produces a greater number of clergy than it normally requires, nominators are always able to find Churchmen of a doctrinal standard acceptable to them. The unwanted men go to England and become famous.

Englishmen in Ireland would be wise to remember that the word *Protestant* is not a party name. It is the accurate, legal and customary description of every member of the Church of Ireland, no matter of what party. The Preamble reads " The Ancient Catholic and Apostolic Church of Ireland" is " a Reformed and Protestant Church."

The clergy are not divided into parties in Ireland as they are in England. One of the most refreshing features to be found upon entering the Irish Ministry is the sincere cordiality and friendship which prevails among men of all shades of opinion —and there are men of all shades of opinion —and there must be many an English Bishop who envies the loyal obedience and support which his Irish brethren receive from their clergy.

During the last seven or eight years the Roman hierarchy in Ireland have shown a strongly marked antipathy towards the historic Irish Church. It is their avowed ambition to squeeze us out, and to establish themselves in our ancient churches and cathedrals, and even in those of modern construction which occupy ancient sites. This " squeeze " is felt in a great many different ways, as, for example, by pillorizing as " atheists " the Free-masons—a body to which many influential Protestant clergy and laity belong—and by influencing children in the schools. It should be clearly understood that this *putsch* is purely ecclesiastical and is in no way connected with the Free State Government, which is admirably impartial in matters of religion.

On the other hand there has lately been a quite noticeable tendency for educated Roman Catholics to secede to the Church of Ireland. Therein lies one great hope of our becoming numerically as well as historically the Church of the Irish Nation. The realization of this hope depends partly on the awakening of Protestants to their responsibilities towards their fellow countrymen, and to the need of developing in their services a more adequate conception of worship ; and partly on the refusal of Rome to conciliate liberal opinion.*

The relations of the Church with the Methodists, who in this country are a single body, are those of landowner and poacher. There is, however, a strong movement towards re-union with the Presbyterian Church. In the North of Ireland this would lead to the complete calvinizing of the already strongly Anglo-Calvinist churchmen living there ; but in the South it would have the result of catholicising the Presbyterians.

The density of Church population is very varied. Our greatest membership is in Belfast, our least in the west and centre of Ireland, notably in the ancient Diocese of Meath. In the South our proportionate membership is stronger in the country places than in the towns. This has necessarily resulted in the grouping of many southern parishes under one Rector. Of the dioceses, even, only two remain single. But if our numbers are small our people are faithful, and in the South it is by no means uncommon for the entire available Church population of a parish to attend Divine Service every Sunday of the year. Such fidelity, however, is not often observed in the North.

It is a great misfortune that we have not yet woken up to the meaning and uses of cathedrals.† This is partly due to our scattered population, to the fact that many of the cathedrals are in country villages, and to the custom of appointing nominal dignitaries, such as " deans," " precentors," and " treasurers," who are incumbents of important city parishes far from their cathedrals. Cathedrals are thus frequently regarded merely as parish churches, and are

* One of our greatest needs is a better Church newspaper.

† A scholarly and well-illustrated book on the Cathedrals of Ireland will soon be published by S.P.C.K., 6/-. It is written by the Bishops of Ossory and Killaloe. It will be very well worth possessing.

commonly administered by an ordinary Rector. This state of affairs, however, is passing in the South, where annual choral festivals are restoring to cathedrals their ancient Diocesan importance.

Ceremonial in the Church of Ireland is regulated by canons which, unlike those of the Church of England, are obeyed, whether we like them or not. We have thus, as the Roman Church has, an external uniformity, which undoubtedly does much to preserve and even create a spirit of real national unity and cohesion, and the Irish canons loyally obeyed are capable of a perfectly "Catholic" interpretation.

The ancient long surplice is by no means yet extinct, and often reaches, in extreme cases, to the feet. But the scarf although legally correct is, except for dignitaries, only gradually being re-introduced; the older clergy preferring narrow black stoles.

There is in some churches a curious custom of never celebrating with less than two chalices. Is this a relic of the ancient Irish and Gallican custom of con-celebration?

In many old country churches in the North, the Font stands inmediately in front of the Altar. It is gradually, however, being brought West.

The present writer knows of two stone altars still in use, both in the Northern Province.

The Irish prayer-book follows the Gallican tradition in allowing *Alleluia* to be sung after the Gospel.

The above is an attempt to give to English people some ideas of the Church of Ireland, as she was and as she is. What she will be we do not know. It is possible that 1932, the year of the Eucharistic Congress, may prove to be the apogee of Roman Catholicism in Ireland. If dissolution does come—and the signs are not wanting that it may—there is every hope that those whom Rome loses, rather than follow the example of Russia or Spain, will return to the ancient Church of the Nation.

AN IRISH CHURCHMAN.

MODERN STAINED GLASS WINDOWS.

A few years ago I visited a delightful little church and had the good fortune to meet the Vicar, who thoroughly appreciated the building in his care. We soon got into conversation about the splendid series of fourteenth-century wall-paintings which had then been only recently uncovered, and passed on to the carved woodwork in screens and seating. I was rather surprised when he suddenly announced, "I am in great trouble." I began to assume a sympathetic expression, suspecting some bereavement, but he went on—"One of my parishioners wants to fill the east window with stained glass."

Now the charm of that church was very largely due to the entire absence of the work of the modern stained-glass artist. All the windows were glazed with clear glass, and most of it was old crown glass, not perfectly transparent, though nearly so, and not one of the diamond quarries exactly the same as its neighbour in tint or texture. I could honestly sympathise with the Vicar. It was intolerable to contemplate the vision of that gracious interior vulgarised by the sickly religiosity of some window by a "firm" or "Guild."

I was able to give him the names of six stained-glass painters who could do work which would not spoil the building for ever. This was several years ago, and now the list would contain but four names. All ended happily, for he chose the best of the men I recommended and the result was delightful.

I am afraid that very few vicars have such a wholesome fear of the vulgarities of the stained-glass firm or guild, though among archaeologists there is a strong and increasing feeling that nothing so mars an old building.

I find that many people who are well aware of the badness of the stained glass of the early Gothic Revival, labour under the delusion that vast strides have been made since the eighties, that the lost art has been recovered and that it is progressing. This is not the case. All is not well with the craft to-day. Though a handful of workers are certainly doing better work than has been done since the early sixteenth century, the vast bulk of the stained glass produced in the last few years, and especially since the War, is greatly inferior to that which was done by the great stained-glass firms of the latter part of the nineteenth century. Very few windows of to-day can compare with the east window of Houghton Conquest, by Clayton and Bell, or the east window of the south chapel of Chippenham, by Burlison and Grylls and a host of other windows of the eighties. These "firms" suffered from too great popularity, resulting in the em-

(*Continued on page 11.*)

EAST MARKHAM, NOTTS.

By J. N. Comper.

An early window by Comper, painted more than thirty years ago, extraordinarily satisfying and in harmony with the beautiful fifteenth century church in which it is placed.

GREAT KIMBLE, BUCKS.

East Window, S. Aisle.

A charming essay in the best style of the fifteenth century, by J. N. Comper, probably before 1900.

EAST WRETHAM, NORFOLK.
By Geoffrey Webb, from design by F. E. Howard.
An example of his traditional manner.

The amateur touch. The drawing is careless, the design and decorative detail contemptible. There is too much coloured glass in proportion to white, and it is too heavily painted. The leading is haphazard and too strongly emphasised.

ployment of less skilful workers, the re-use of cartoons, and the stereotyping of faces and figures.

This gradual deterioration is noticeable in the work of Kemp. His earlier works may lack the technical skill of his later, but his first efforts, such as the east window of St. Ethelburga's, Bishopsgate or the east window of Worleston, Cheshire, come nearer to the solution of the stained glass problem, even though he had not yet mastered the art of firing, as is evident from the fact that the drawing has now largely disappeared, producing an effect of antiquity not contemplated by its maker. One has pleasant recollections of a window at Whiston near Rotherham, of a rather later period.

It is a far cry from this fresh and delicate work to the laboured mannerisms of his later style, the fussy folds of the draperies with their jewel-studded borders, and the heads with their woolly hair and sickenly sweet features, getting more and more staring and unnatural in expression as it became more and more difficult to deal with the vast body of work which resulted from the undoubted superiority of Kemp's windows over most of the other work of the day.

After seeing a vast number of stained glass windows it seems evident to me that the general level of achievement was distinctly higher in the eighties than it is to-day, when, in spite of the existence of a few really capable workers, the bulk of the glass produced is distinctly worse, more banal in subject, less capable in craftsmanship, more deficient in artistry.

As in every other branch of art to-day, there is no agreement among the artists as to what constitutes a good window. One school evidently believes that a good window is the nearest possible approximation to a transparent picture, calculated to appeal to those clients whose only notion of religious art is derived from the engravings of the illustrated bible of their childhood, refreshed by the pictures on the parish almanac. Another school tries to keep alive the traditions of the eighties, with their competent craftsmanship and more scholarly iconography. Yet another appears to believe that the best window is one which consists of the greatest possible number of pieces of the most varied tints and types of glass, leaded up in the most intricate tangle of leads, portraying subjects which are unrecognisable by the ordinary educated churchman, but "simply permeated by mysticism"—or at least, that is what we are told when we ask what it is all about.

There are, however, a few stained-glass workers who are working on sound lines. Although they differ considerably in style and methods of working, I think they would all agree that a good stained-glass window is first and foremost a window, and that it should not darken the building. Therefore, they get their effects with the minimum of painting and modelling, they do not fake their work to get an effect of antiquity, and they use a much more transparent glass than is generally employed. White glass predominates, and their colours are few in number, and pure and bright in colour. They also realise that the window is part of the building, and must be treated rather formally as to the balance of the design and colour, and that the material is totally unsuitable for the pictorial effects which are proper to oil painting.

I believe all of them would agree that as regards the technique of painting there is no period at which this was more thoroughly understood than the fifteenth century. This does not mean that they attempt to make facsimiles of the glass of that period—though one or two have passed through that phase, and incidentally have produced some works so lovely that it is easy to pardon certain archaisms. The difference is most marked in the figure drawing, which at its best is classical rather than archaic or naturalistic, though redeemed from coldness by an appreciation of the charm and religious appeal of the mediaeval figure conventions.

In the decorative detail also, these workers do not restrict themselves to mediaeval motives. Renaissance or even classic detail is often introduced and natural forms of birds, beasts and flowers are sometimes employed with only sufficient conventionalisation to fit them to the methods of stained glass painting. Heraldry also is recognised as one of the most valuable and decorative motives that can be employed in stained glass, provided that the shields are of sufficient size and of good proportion and the charges well drawn. There is, however, a growing tendency to leave a greater proportion of plain, or only slightly relieved plain glazing.

All these workers realise that they are heirs of the great system of Christian iconography which has been handed on to us through the ages with astonishingly little change, and their windows can be read and

understood without the help of any interpreter, by anyone who had the instruction in this subject which is the right of every child in our Catechisms.

It would be fair to say that it is to Burlison and Grylls and the influence of Bodley that we owe the beginnings of this school. Without the foundation which they laid it would have been difficult for F. C. Eden and J. N. Comper to have reached so quickly to so high a level of attainment. Both were pupils of Bodley.

In the very earliest work of Comper the influence of Burlison and Grylls is unmistakeable, though it may have been unconscious. The two windows at Drayton St. Leonard's, Oxon, are examples of this phase.

Eden was probably the first to employ Renaissance detail in places where the style of the building did not necessarily suggest it. Comper seems to have been the first to realise that the "white" glass in general employment in the nineties was altogether too green or too yellow and not nearly so white and transparent as that used in the most successful windows of the middle ages; and to appreciate the futility of imitating the texture of the old glass as we see it at present, by reproducing the effects of time and corrosion in paint.

By the end of the nineties Comper was producing windows which are scarcely distinguishable from the best work of the fifteenth century, save in the greater precision of the detail and the improved proportions of the figures. Such are the east window of East Markham and Egmanton in Notts, Stockcross in Berks, Ellesborough in Bucks, and a series of six at Beaconsfield. The only possible criticism which could be brought against these lovely works is that they are too mediaeval in feeling to appeal to the ignorant and unimaginative age in which they were conceived.

This phase was only too short. By 1910 we find the Classic influence getting stronger and stronger, more and more use of Renaissance detail, and a growing delight in the human form, combined with a search for purer and brighter colours, and a certain hardening of feeling. In the north transept window of St. Mary and St. John, Oxford, and the east window of the Lady chapel of St. Bartholomew's, Reading, the Classic element is barely perceptible. In the east window of the Lady Chapel of All Souls', Leicester, it is very strong.

The contrast between Comper's mediaeval manner, and his later development is evident at Stockcross and St. Ives, Hunts, where windows of both periods may be seen and compared, but the development of Comper's art is best studied at Cantley, Yorks, where every phase from the earliest almost to the latest may be studied. Here it is easy to trace the growing transparency, the tendency to employ ever brighter colour and purer whites, to simplify the decorative accessories and to emphasise the figures. This leads to a certain loss of architectural quality. The latest window is too evidently an insertion, and not part of the building.

F. E. Howard.

(To be continued).

REUNION NOTES.

The unanimous acceptance by the Convocations of Canterbury and York (both Houses in each case) of the Terms of Inter-Communion with the Old Catholic Churches is a very important landmark in the progress of the Christian Unity movement. As was pointed out in the debates, this is the first proposal of the kind that has been put before the Synods of the English Church in modern times. None of the other Anglican Churches (except the Indian) have yet followed the example of the English Church, and the Old Catholic Churches also have yet to accept the agreement: but there is little doubt that this is only a matter of time. The acceptance of these terms by all the churches of both Communions will amount to re-union in the fullest sense; as the Bishop of Lincoln said in Convocation, the only kind of re-union for which we have any use.

It should be observed that in this agreement each side "recognizes the Catholicity and independence of the other, and maintains its own"; and "believes the other to hold all the essentials of the Christian Faith."

The recent conference with the Orthodox Commission, the report of which has just been published (S.P.C.K., 2/6), shows that the relations between the Anglican and Orthodox Communions have not yet reached this point. There is a difference of emphasis between the Orthodox and the Anglican standpoint on such subjects as the relation between Scripture and Tradition, and the number of the Sacraments: and when we take into account the Evangelical Anglican position (as we must), the

difference is much greater. What is being aimed at in this direction is not the restoration of full communion, such as is in process of being established with the Old Catholics, but economic communion in certain cases, such as has been between the Old Catholics and ourselves for fifty years.

One important point which has emerged is that the "Filioque" issue is not so dead as some of us had thought. The difficulty is not so much doctrinal as ecclesiastical. In certain countries (Poland and Roumania) the Orthodox in their controversy with the Uniats (Roman Catholics using Oriental rites) lay stress on the anomaly of the recitation of the Nicene Creed in different forms (they would say, of different creeds) within the same communion. Therefore they cannot consistently enter into communion with us, as long as we use the Nicene Creed in its interpolated form. The Serbian Patriarch in conversation with the writer of these notes, last summer, raised the same point: "How can the Old Catholics, who use the Nicene Creed in its original form, enter into communion with you who use it in its Western form?" This question does not arise between us and the Old Catholics, but we shall have to consider it seriously if we are to get any further with the Orthodox. It was proposed, as long ago as 1689, to omit the Filioque from the Creed in the English Church, with a view to re-union with the Eastern Churches: and the question was raised again by Dr. Liddon in 1875.

Negotiations with the English Nonconformists have again been opened, and proposals for the admission of Non-conformists and other members of Evangelical denominations to communion at our altars in certain circumstances are to come before the Convocations. It is assumed by many people that the Confirmation Rubric is the only obstacle to these proposals. We in the Anglican Society stand for the strict observance of rubrics: but we do not regard the Confirmation Rubric as the only, or the most important, obstacle to the admission to communion of our separated brethren. It is not only because they are not confirmed, but because, confirmed or unconfirmed, they are members of denominations which are separated from the Catholic Church, that we do not think they ought to be admitted to communion at our altars. All who are interested in this subject (and all English Christians should be) should read "Re-union and Nonconformity" by the Rev. W. G. Peck (Mowbray, 2/6.) This book, which has just been published, is the most remarkable contribution to the subject since Father Kelly's "The Church and Religious Unity." Mr. Peck was for many years a Methodist minister, and he knows Nonconformity from the inside. He shows both its strong points and its profound doctrinal difference from the Church: and he brings to his subject a realism which is absent from most Anglican utterances on the subject.

Whatever it may mean for Nonconformists, intercommunion means for us dogmatic agreement. Whoever communicates at an Anglican altar, declares thereby that he accepts the Nicene Creed, and the teaching of our Liturgy, our Ordinal, our Catechism, and our Confirmation Service. The education policy of the Nonconformists, by itself, shows how far they are from doing this. The extremely cordial relations now existing between us and the Orthodox Churches have been achieved without intercommunion, and because there has been no inter-communion (or hardly any). Let the Nonconformists, whose difference from us is so much deeper, be content with the same friendly co-operation; premature intercommunion can only lead to bitter controversy and fresh division. C. B. Moss.

ROME AS I KNEW HER.

By a former Member of the Roman Church.

Before the Roman Catholic Church made her Concordat with the Italian State in 1929 the Pope was regarded by pious Roman Catholics as the Prisoner of the Vatican—the innocent head of the Church, ill-treated by the world. Roman Catholics born during the Pontificate of Leo XIII never dreamed that the Roman Church had once been something less spiritual than she seemed to be then. Not only did the Pope stand to them as a martyr to the cause of the Church's rights that were violated by man, but he also stood as the representative of a purely spiritual Power in the world. Hence the appeal of the Church of Rome to mankind had become something quite different from what it had been in the days of her temporal power when she was a factor to be reckoned with in the politics of Europe. Since the time of Leo XIII that appeal, as of a spiritual rather than a temporal power, has become the sole appeal

of Rome—an appeal much strengthened now by a whole literature which has grown up amongst the Roman Catholics.

Nevertheless, the claim of the Pope to supremacy to-day is a heritage from the past, when supremacy was claimed in all things both temporal and spiritual. Thus the title *Vicar of Christ,* though now confined to things spiritual, preserves something of its former appeal.

Even before the definition of Papal Infallibility Cardinal Bellarmine could speak of the Pope as " Vice-God." But now, with the definition of Papal Infallibility that was formulated in the time of Pius IX, the Church of Rome has been formally vested (in the eyes of her adherents) with the authority and voice of God in spiritual matters. Herein lies the great power of the Church of Rome. For example, not only has the definition of the Immaculate Conception of our Lady become an article " de fide," but in practice amongst ordinary Roman Catholics almost any decision of the Church, whether decreed by a Congregation or promulgated in an Encyclical—such as the *Pascendi Gregis* (which deals with Modernism)—is vested with divine authority. Or again, though the papal condemnation of Anglican Orders is theologically neither infallible nor irreformable, yet to the Roman layman, it is both; and therefore nothing will convince him that a priest of the Anglican Church is anything else but " a layman masquerading in a Roman Collar."

Thus, with the dogma of Papal Infallibility always in the background, and with the Roman *Congregations* issuing decrees one after another which bind in conscience all Roman Catholics, it is not surprising that the Supremacy of the Pope is something very real to the Roman. Having a fixed idea of an infallible Pope as head of the Church, the sincere and convinced Roman remains unmoved by the past history of the Papacy. He is not encouraged to enquire into the history of his Church, or to read anything written by Non-Romans on the subject, but is content to accept the Roman Church for what she claims to be to-day—not for what she claimed to be once, Mistress of the world in things spiritual *and* temporal. It is largely because the Roman Church can offer man so much to satisfy his aspirations in her worship and discipline, that the Roman sees Rome only as the great spiritual organisation founded by Christ.

Moreover, any dissatisfaction on the part of a layman or priest with the Roman Church is regarded by Authority as presumptuous. *Sentire cum ecclesia*—" to think with the mind of the Roman Church" —is something strongly inculcated into the mind of a Roman from childhood. He is encouraged neither to think nor to inquire, but to accept. For the most part Romans are content to do this and take Rome at her own valuation.

To the Roman Catholic, therefore, any other Church or religious organisation is of little consequence. There is something very invigorating in belonging to a world-wide Church that speaks in no uncertain voice and with divine authority. The fact that other Churches hold the allegiance of many leaves the Roman cold, since he has been taught from infancy to regard such as heretical bodies and of no account in the sight of God. Each has been condemned by Rome as no part of Christ's Church, and, because Rome speaks infallibly, there is nothing more to be said. A Roman would like to see their members come into the true fold of Jesus Christ and he is ready to do all he can to that end ; but beyond that, he is not interested in what they stand for nor in what they teach. He has an inborn contempt for them as something human and of this world only. He sees them only as sects which have broken from the allegiance of the true Church. It never dawns on him that they have a history other than that given, for instance, in the Church History written by the Sisters of Notre Dame.

The publications of the Catholic Truth Society, which constitute the reading of the ordinary Roman, say nothing calculated to unsettle his faith in the Roman Church. If they did they would not receive the Episcopal *Imprimatur.* A book, even though written by an eminent Roman theologian of the past, like Dollinger's *The Church and the Council,* is placed on the *Index* ; it is forbidden to the laity and allowed to the clergy only through an episcopal dispensation. Thus Romans are allowed to see the Roman Church only from the Roman standpoint.

I find it difficult to understand the attitude of certain advanced Anglo-Catholics in the Church of England who appear to think that all that is Roman is therefore Catholic. Certainly the Roman Church appeals to some minds because she appears to them to be majestic and because she presents a strange contrast to the Anglican

Church, which allows great liberty of conscience.

One consequence of this admiration of Rome is that the Anglican clergy who have it adopt Roman practices—ritual, ceremonial, ornaments and dress. Certainly there is much in Roman practice which is *an* expression of Catholic Faith, but it is not the *only* form of that expression, as any one with a knowledge of the Orthodox Church would be bound to admit. But many of the devotions and practices common in the Roman Church to-day are of late growth, often due to French, Italian, or other national influences, and quite foreign to the mind and tradition of the Anglican Church even of pre-Reformation days. It is more Catholic for us to maintain the English liturgy of the Prayer-book and English traditional customs.

Once an Anglican becomes a Roman Catholic he gets what a 'born-Roman' calls his *first fervour*. It is a very pleasant state to be in, but unfortunately it does not often last long. It soon degenerates into resignation. Indeed I think it is true to say that no Anglican who has become a Roman has ever really become more spiritual thereby, in spite of his first fervour. The reason of this is not far to seek. Theoretically, he has nothing more to worry about as to his present spiritual state, or his future. He is in the true Church, and there is much that will satisfy his emotions and his piety. But there are things that are sooner or later bound to jar on him, and in most cases I have known, they do. Not only is he no longer free to regard the Anglican Church as part of the Church of Christ, but also he has to suppose that the goodness and sincerity of his former co-religionists is something like a *gratia gratis data* of God to make up for their invincible ignorance of what Christ's Church really is. He will find that a born Roman has very definite views on the insincerity and dishonesty of the average Anglican, coupled with a contempt for all Catholic belief outside the Roman Church, as if it were a usurpation or a pretence. Yet in his heart the convert knows that this is untrue, and that his former Anglican friends are as sincere in their conviction that the Church of England is Catholic, as he was himself before he got the "Roman Fever," even though he may become so thoroughly Roman in mind that he now regards all that is in the Roman Church as alone Catholic.

According to Roman teaching anyone received into the Catholic Church from outside is a brand saved from the burning. Though the convert has thus much to be thankful for, nevertheless it is difficult for him to look at his conversion in this light. He is expected to ; indeed, as a Roman he cannot deny that it is logical to do so. But after all that he has known of himself and of others in the past, it goes against his conscience to admit it, as it is bound to do if he was ever sincere in his belief that the Anglican Church is part of Christ's Church on earth. He has known the Church of England from within and that fact is bound to make a difference. But at his reception into the Roman Church he had to confess that while an Anglican he was outside the fold of Christ, and to ignore his own inmost feelings and convictions of former days in view of the new light shed on them by Rome.

He will also be shocked at the ignorance of Romans about the Church of England, which is regarded by them as nothing more than a Protestant sect. Nor will he meet with any appreciation of the great cost to himself of his conversion ; only a wonder that he was ever so foolish as to remain an Anglican so long.

The convert finds himself, too, bound hand and foot in what he may say or think about other matters beside "de fide" beliefs, in a way that would have shocked him in his Anglican days. He has to learn *sentire cum Ecclesia*—to look at everything with Roman eyes—or he will not be regarded as really Catholic by Romans, but will remain in their sight a "half-baked Catholic," such as most born-Romans consider any Anglican priest who ventures to become a Roman.

Any profession of respect or reverence for the Church he has left will be regarded by his fellow-Romans as a sign of weak faith, and will be dealt with as such. As the convert will find, it is all very difficult to be "really Catholic" in the sight of born-Romans. Nothing short of abuse and ridicule of the Anglican Church will satisfy them that he has at last become "really Catholic"—so far as it is possible in their estimation for a convert to become one at all.

In England this is the ordinary view held at least by the Irish clergy, who appear to think that only those who are born Catholics (and incidentally of Irish extraction) can ever have the Faith in its fullness. On the continent, however, Roman Catholics are

more broad-minded and believe in the Anglican's sincerity partly because he is an Englishman and partly because they themselves are not so Roman as the Romans in England.

An Anglican priest who becomes a priest in the Roman Church is ever looked upon with suspicion by born-Romans in England. It seems to them presumptuous that a layman so recently "masquerading in a Roman collar" should ever hope to become a priest. Indeed a "convert parson" (as he is called) is hardly wanted in England. If he happened to have been a "burning and shining light" in the Church he came from, the Romans in England will try to make use of him, perhaps as an advertisement to flaunt in the eyes of the Anglican Church, but he will always remain a "convert parson" in the sight of his fellow priests. If he wish to meet with respect and appreciation he must stay abroad. In England, conversion to the true Church should be enough for any Anglican, and there is no need for him to aspire higher. The convert has nothing to regret and everything to be thankful for and so let him be content to be a simple convert to the true Church after years of heresy.

I speak with inside knowledge as once a member of the Roman Church; I am convinced that we Anglicans must not shut our eyes to what Rome was once nor to what she really is—the same Church shorn for the time being of her temporal power. To regard the Roman Church simply as a harmless organization is to ignore her real power. She has never actually repudiated her former claims and though she is now in many ways purified, she remains the Roman Church of the Middle Ages, against which our Reformers protested.

CORRESPONDENCE.

DEAR SIR,

The excellent article on Church Music by Mr. Frank Rust, in your Summer Number, leads me to ask members of the Anglican Society to re-consider carefully a false step (as I believe it to have been) that was taken twenty-five years ago.

The introduction of the *English Hymnal* in churches accustomed to *Ancient and Modern* is rather a difficult thing, as the change is very great, whereas the discarded 1904 Edition of A. & M. is much more easily accepted, a definite improvement of the Old Edition, and rather more in keeping with our Society's principles than the *English Hymnal*, for we must not forget the late Bishop Gore's condemnation of certain of its hymns as false in doctrine. "Songs of Praise" is still more out of keeping, as it is definitely defective in its doctrine as to Baptism and Confirmation.

Why should we assume that the 1904 Edition is defunct, seeing that it can be supplied by the Publishers, and go on using the 1875 one, with its many faults and clumsy expedient of Supplements, when the 1904 Edition can be made a success by a Choirmaster who knows how to treat its tunes?

It has certain merits not possessed by the *English Hymnal*, besides sharing some others—let me enumerate a few:—

1. The plainsong accompaniments are vastly superior to those in the *English Hymnal*, as a chord to each note leads to heaviness, and hampers the light airiness that should be aimed at.

2. The setting of "O come, Emmanuel" is the best in existence, and cannot be had elsewhere.

3. The *English Hymnal* has a bad mistake in "Of the Father's love," spoiling the glorious cadence at the end of line 5, which A. &. M. 1904 has restored.

It would be too long to mention good hymns and tunes not in the *English Hymnal*, but it should be borne in mind that in those which it shares with it, and these are many, it led the way, while the E.H. has most unfairly reaped the credit—*e.g.*, Sir John Goss's grand setting of "Praise, my soul."

There are also a multitude of small improvements in harmony, wording, and melody, not noticed until the book is used, and two of the very hymns criticized by Mr. Rust are left out—"Oh Paradise," and "Within the churchyard."

One further objection to introducing either the *English Hymnal* or *Songs of Praise* is their socialistic bias. Socialists have a perfect right to hold that their tenets are Christian, but they have no more right to impose their ideas upon a congregation than the exponents of High Toryism. Yet that extraordinary hymn "When wilt Thou save the People?" is eminently calculated to stir up class-hatred. What does it mean by "People" and what by "save"? Does it mean material or spiritual salvation? If "People" means all but the King, "God save us all" will cover it; but if it means the Commonalty, then there should be a further hymn to balance it—"When wilt Thou save the Peerage?" As a matter of fact, of course, it means neither, but is utterly illogical and muddled in concept, offensive in its assumptions and out-of-date in its sentiments.

Lastly, as to *chanting*.—I am convinced that if choirs are taught to chant properly—with slow recitations, quick inflections, and pauses between verses and half-verses—the only satisfactory psalter is the "Barless" (Novello) by the late Rev. Walter Marshall, Minor Canon of St. George's, Windsor, and Mr. Seymour Pile, Organist of St. Patrick's, Hove, and introduced by Mr. Sheppard at Grosvenor Chapel. But to get a really good result a drastic editing and revision of chants is needed, all passing notes in the inflections being ruthlessly removed both in the melody and the parts. This can easily be done if enough trouble is taken, and very few chants are so bad as to be past mending.

If, on the other hand, choirmasters insist on going on in the bad way of fitting the words to a fixed-time chant, then no good arises from a change of psalter—the "Cathedral" is the best for *that* method! Yours faithfully, R. F. BOROUGH.

BOOKS RECEIVED.

The Truth of Christianity, by W. H. Turton (Wells Gardner & Darton).

The Shadow on the Rock, by W. Cather (Cassell, 7/6).

Alcuin Club Tract XX.—Processions, by C. Dunlop (Oxford, 3/-).

The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/6 per annum, post free.

All enquiries with regard to the Society, should be addressed to the General Secretary:
Rev. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

All communications for the "English Catholic" should be addressed to:
Rev. E. G. BENSON, 64 Church Street, Tewkesbury.

Printed and published by:
A. T. BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.